Golgotha;

OR,

A Looking-Glass for *London*, and the Suburbs thereof.

Shewing the *Causes*, *Nature* and *Efficacy* of the present PLAGUES; and the most hopeful Way for *Healing*.

With an humble Witness against the Cruel Advice and Practice of SHUTTING-UP *unto Oppression*. Both now and formerly experienced to encrease, rather than prevent the spreading thereof.

By *J. V.* grieved for the Poor, who perish daily hereby.

Prov. 22. 22, 23. *Rob not the Poor, because he is poor, neither oppress the Afflicted in the Gate. For the Lord will plead their cause, and spoile the soul of those that spoiled them.*

Psal. 41. 1, 3. *Blessed is he that considereth the Poor, the Lord will deliver him in time of trouble.*

The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his Sickness.

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BRITISH
MUSEUM

GOLGOTHA:
OR,
A Looking-Glass for *London*, &c.

WHoever would administer to the *Cure*, must first consider the *Cause* and *Nature* of any Visitation, and especially reverence any light given from *God*, who hath been pleased above all to appropriate this of the *Pestilence* as his imediate Sword: and hath acquainted the sons of men, as with the Causes, so with the dreadful Efficacy and Nature thereof, *Ezek.*6.12. & chap. 33.27. & 7. 12. & 13. 15. and hath very expressly prescribed the Cure in its season, *ver.*16. 2 *Chron.*7.14. signifying also when it will be so contagious and incurable, as the usual way prescribed shall not effect the recovery of either Son or Daughter, but him or them that find mercy so timely in a right spirit to apply the Preservative the Lord directeth; *Jer.*14.12. *Ezek.*14. 16, 21. and his wayes are everlasting, *Hab.*3.6. So that the present Age will experience the advantage of timely applying, or disadvantage of neglecting the antient Advice of God, which having no *Weekly Intelligencer*, or skilful *Physician*, to set forth, *for lack of knowledge the people perish*, and the Plague doth double it self in defiance of all the Directions the most skilful Doctors do industriously divulge now daily in the world, and that Decree is verifying but the more apparently, *Isa.*2.17. *And the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day.* And to that end therefore I shall endeavour to declare the Causes of the present Plagues.

The CAUSES.

To speak clearly hereunto, we ought wisely to consider the

Constitution of the Country under Visitation, whether *Prophane* or *Professors*, whether *Egypt* or *Israel*, or a mingled people much of the same spirit and path, who may be both then (how-ever they differ in Profession) partakers of the same Plagues, *Jer.* 9. 26. *Rev.* 18. 4. Or whether for different Causes. And first, for a people of an Egyptian oppressing spirit, at enmity with God and Christ, and Saints and Scripture, whereof this Nation under profession hath dreadfully abounded, exceeding *Sodom* in odious beastly enmity, and cruel Tumults and Decrees against the Lord's Name, Wayes and People, fulfilling in their Confederacy therein the Prophecy, *Psal.* 83. to the full; Know ye for a certain, as you have lived after the manner of *Egypt*, so are you, and now will be more plagued after the manner thereof, till you in very good earnest let *Israel* go, *Exod.* 11. 1. & 12. 33. yea, till for your own safety you take the good counsel tendred unto you, *Psal.* 2. 10, 11. For certain I am, though some of God's *Israel* may fall by this Visitation, yet is the Lord hereby gone out further for Salvation with his Anointed, and this Pestilence is the Harbinger of that Saviour, and High-One, who will surely save his poor People from your fury; who came out to scatter them as with a Whirlwind, to fulfill the third of *Habakkuk*; and those of them whose habitation in this tempest shall be the Most High, shall only with their eyes behold and see the reward of the wicked, *Psal.* 91. 8, 9. It therefore concerns you his most proud vile Adversaries to see what this Angel did to *Egypt*, Exod. 9. 13, 14, 15. compared with *Psal.* 78. 49, 50, 51. to *Zidon*, Ezek. 28. 23, 24. to the *Assyrian*, 2 King. 19. 25. and will do to *Gog*, Ezek. 38. 22. and the *Assyrian*-like Adversary in the latter-day, *Micah* 5. 15. O it concerns you to bewail your oppression and hatred of the Upright, and to tremble timely unto true subjection to Him, who is measuring the Earth and driving asunder the Nations, and bringing the Tents of *Cushan* into affliction, before whom goeth this Pestilence, *Hab.* 3. 5, 6, 7. *Your way is dark and slippery, and the Angel of the Lord doth chase you*, Psal. 35. 6. *You shall go into the clefts of the Rocks, and into the tops of the ragged Rocks, for fear*

of the Lord, and for the glory of his Majesty, Isa. 2. 21. Rev. 6. 16. *Yea, flee ye afar off, live ye alone, there shall the Angel of the Almighty search you,* Ezek. 33. 27. Amos 9. 2, 5. This is the Word of the Lord against you, save only such as shall be reckoned *Israel,* by joyning timely and truly to the Lord in the day of these destructions, *Isa.* 19. 18.

And in *Israel* the divers causes of this Visitation have been also signified plainly from their God: As,

1. Neglect of his true Worship, Laws, Statutes, Ordinances, *Exod.* 5. 3. *Lev.* 26. 25. *Deut.* 28. 15, 21. and not being spiritual in them, 1 *Cor.* 11. 29, 30.

2. False-Worship, or bringing into his Worship the detestible things of mens devising or invention, to the changing his Ordinances; *Ezek.* 5. 11, 12, 17. *Isa.* 24. 5.

3. Unbelief, especially under signs of his Power and Presence; *Numb.* 14. 11, 12, 37.

4. Carnal security, and Confidence in our own righteousness; *Amos* 9. 10.

5. Unthankfulness to the Lord under his Salvations; *Exod.* 30. 12.

6. Pride, Sensuality and Violence, under Fulness and Prosperity; *Ezek.* 7. 10. *to* 16. *chap.* 33. 26, 27. *Numb.* 11. 33. compared with *Psal.* 78. 30, 32.

7. Unprofitableness and impenitency under other Judgments, *Jer.* 24. 8, 9, 10. *Prov.* 29. 1.

8. Fleshly confidence in the Numbers of *Israel,* 2 Sam. 24. 15.

9. Wandring from the Lord after other lovers, provoking him with their Abominations; 1 *Cor.* 10. 8. *Jer.* 14. 10, 11. *Ezek.* 6. 9, *to* 12.

10. Making false Refuges in times of Judgment, *Jer.* 42. 17, 22. compared with *Isa.* 30. 1. & *ch.* 31. 2, 3. *Jer.* 44. 12, 13.

11. Discontent with the Lord's righteous Judgements on eminent Malefactors; *Numb.* 16. 41, 47, 48. And,

12. Hearkning to false Prophets, that abuse Promises to comfort the Impenitent, in want of humble and mournful subjection to the Lord's sore Judgments for sin, in bringing over them those that hate them, and attempts to deliver them-

themselves from the Sword of the Enemy by any fleshly strength, without true repentance for the causes of their captivity; *Jer.* 27, 8 *to* 13. *chap.* 28. 15. & *chap.* 21. 4. *to* 9. compared with *Isa.* 22. 8 *to* 12.

Moreover, the *Pestilence* is a sign of, and appointed to prepare for the near approaching Kingdom of Christ Monarchical in the Earth, *Psal.* 89. 23. *Hab.* 3. 5. *Mat.* 24. 7.

Now in as much as all the aforesaid Causes for Sin have evidently abounded even in the *Israel of God* in this Generation, we have great reason to expect (however some may flatter themselves) that by this Angel *Israel* may lose Children, and in their prayer, *Hos.* 14. 2. *Take away all iniquity, and receive us graciously*; may finde it necessary to be brought upon a bed of visitation and dissolution too, to separate from them some beloved sin, which by no means short would be purged away, *Isa.* 22. 14.

Hence God expostulateth with *Israel*, Amos 4. 10, 11. *I have sent amongst you the Pestilence, after the manner of* Egypt, *&c. yet have ye not returned unto me. I have overthrown some of you, as God overthrew Sodom, &c. yet have ye not returned unto me. Therefore will I do this unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.* And indeed this is not only consistent with, but contained in the New Covenant, so to correct, if need be, to take away the heart of stone, and to make us partakers of his Holiness. And when I seriously consider what he did to his dear *Moses*, *Eli*, *Job*, *David*, *Asaph*, *Hezekiah*, *Josiah*, *Asa* and others, for less provocation, I fear much what the Lord may do with me and others of his Children, after so long Gentleness, Goodness and Forbearance, as necessary to vindicate his Name, which we have polluted before the Heathen to their hurt: Yea, O the Pride, Sensuality, Covetousness, Meanness, Indifferency, empty Formality and Fruitlesness in the Profession of the Worship of God! yea, Apostacy, Perjury, Treachery, Hypocrisie, and yet Impenitency under all, that might intercede against *Israel* to this day! What reason is there upon all, to sigh therefore, and smite upon the thigh before their eyes, as *Ezek.* 21. 6, 12. and to be apart in the Spirit

of

of Grace and Supplication, as *Zech.* 12. 10. Yea, every one (though upon the higheſt mountains of Faith and Expectation) to be like Doves in the Valleys, all of them mourning, every one for his iniquity, preſcribed of God for eſcape from the Peſtilence and other calamities, *Ezek.* 7. 16. & 9. 4. O therefore that poor ſinners alſo with *Iſrael* may imbrace the advice in *Iſa.* 2. 10. to *enter into the Rock, and* there *hide in the duſt, for fear of the Lord, and the glory of his Majeſty.* And, as in *ver.* 22. to *ceaſe more from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?* Yet, as it becomes all humbly to do what they can in a day of ſuch Calamity, I ſhall more particularly caſt in my Mite towards the Cure of this Contagion, with my diſſent from, and witneſs againſt two things directed by the Colledge-Doctors.

The CURE.

In ſpeaking to the Cure, I ſhall firſt ſhew what is not likely to effect it; 2dly, What is; and laſtly, giving thoſe that have worthily gone before me, their real due in the preſcript of outward Medicines, I ſhall caſt in my Mite of that ſort alſo, in addition only to any thing I have ſeen, without detraction from any, or ſeeking gain, or the honour which is from men, I truſt, but that which is of God only.

It is not then firſt to look to the Phyſicians, how able or eminent ſoever, wherein good *Aſa* failed, 2 *Chron.* 16. 12. and hath but too many followers. Neither would this ſort at any time (and much leſs now) be, as other diſeaſes, much abated by all the Doctors in the world, except to humbled ſouls, as *Hezekiah*, to whom then poor *Iſaiah* went, and may go again ſucceſsfully with his bunch of Figs, which gave a reverence to the uſe of outward means, but in the ſecond place. Though (till God weary them with his hand) it's feared men will arrogate his Healings to their Art, when in tender mercy to his People, or for further probation, it may in a moment ceaſe, or be abated, as at this time in *Holland*; not (I believe) as the effect of the Pouder, nor Perfume, ſo much boaſted of in every *News-book*, I am perſwaded to

further

further provocation and infection, which hath doubled weekly since the published stories of the *infallibleness* thereof, which consists (I fear) but in the filling the purse of some of the Projectors. And as to the publick Order of the Colledge-Doctors, though I could wail over the view of those strong-scented Ingredients of Pride and Presumption in the latter part of their Epistle, as tending to the infection of themselves, beyond their skill to avoid or cure; and others that have them in too high esteem, to fulfil the Word of the Lord, *Isa.* 2. 17, 18. Yet I count my self, for my Country and Conscience-sake, obliged humbly to witness against two principal parts of their Advice only: with reverence indeed to most of their Prescripts, which yet exceed neither their fore-fathers, nor add much, if any thing, to the common knowledge, capacity and experience of an ordinary man, in this day of removing the face of the covering that hath been over the face of all Nations.

But first, their Advice of observing Church-Orders for Prayer, as in former times, I desire may be carefully mingled with the Counter-Poisons of the Scripture-discoveries already laid down concerning False-worship and neglect of true, as principal causes of Contagion, so as the former times they speak of may be explained to be such, as *Phineas*, *Moses*, and *Samuel*, *Noah*, *Daniel* and *Job*, *David*, *Jehoshaphat*, *Isaiah*, *Hezekiah*, *Ezekiel*, *Jeremiah*, &c. or men of like spirit, influenced in Solemn Intercession acceptably to turn away Wrath from a provoking Generation; and no times wherein the wonderful and horrible thing is committed in the Land, which is on record to be to Visitation and Ruine, *Jer.* 5. 29, 30, 31. else their Direction is hereby dissented from.

But secondly; I humbly dissent also from their Direction for *shutting-up* unto such oppression and hazard of both sick and well, shut up, and others, as is unavoidable ruine to many after the manner thereof, and so an high provocation to him, who hath torn, and who onely can heal; who hath smitten, and can bind up, *Hos.* 6. 1. and who visiteth with Pestilence (as I have shewed) for violence, and (I fear) increaseth it for such continuance thereof.

Now

Now because some carelesly dream of Scripture-colour in the case, I shall shew you first how cruelly remote it is from that case.

2dly. How much it errs from that standing Rule amongst men, *Mat. 7. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets.*

3dly. What ill effects it naturally hath towards the encrease of Plagues.

4thly. Appeal to the experience of all, reflecting upon former and present times, both in this and other Neighbouring-Nations.

First then, the Scripture-case is only in the Plague of *Leprosie*, when the party onely apparently visited was to be viewed by the High-Priest, or his sons; and being found by him, or them, to be so, was in special over-sight to be separated from the rest of *Israel*, and shut-up but for seven dayes, to be viewed then again by the High-Priest, &c. and if found whole, to be cleansed and restored presently, or otherwise so sequestred for seven dayes more, until such recovery, *Levit.* 13, at large, but not to be shut up after. And *Hezekiah* also being cured of his sore, on the third day was to appear in the House of the Lord, 2 *King.* 20. 5, 8. Nor is the Scripture colour for shutting-up one well-person, nor the sick after such recovery, upon such weekly view of him, if the case in hand held parallel: but well saith the Scripture, *The world by wisdom know not God*, 1 Cor. 1. 21. and this their way of being wiser than God, is as the tender mercies of the wicked, *Prov.* 12. 10.

2dly. It so errs also from that Rule, *Mat.* 7. 12. that I dare say the Doctors, and those who stand upon their Sword to execute this *violent Advice* upon the Poor so generally, would not be willing to be so done unto, or have their Wives and Children so dealt with in their calamity: *And he that rolleth a stone* so against the very nature of humanity, may fear *it will return again upon him*, Prov. 26. 27. Let me suppose the case therefore to their consciences.

Whether, if four or five, or more, of the skilfulleſt and hardieſt of themſelves, who have given this Advice as Orthodox, againſt ſo many thouſand poor Innocents, were to be coobed-up in one of the poor houſes, whereout but one dyed, and have with them an old woman, or ſome poor ignorant creature (a ſtranger to them, as is uſual) for their Nurſe, and a ſturdy fellow without with an Halberd (or ſome ſtricter Watch, as they have adviſed for others) to have each of them no more than the Pariſh allows; and the Searchers, Chyrurgions, &c. they have allowed to viſit others, to viſit them: if in a month or forty dayes after the laſt man of them dies, at ſuch a ſeaſon, ſo uſed, they do not think in their own conſciences, with all their skill, their carcaſſes would all or moſt of them be carried away in the Night-Cart; which now (for fear thereof) are, many of them, got into their Country-Gardens, after their *Epiſtolary Vapour* and *Cruel Direction* aforeſaid? How then may poor Women with child, Widows, helpleſs, friendleſs, Fatherleſs and Sucklings, expoſed (without ſuch help, as many have been) and half dead before, it may be by the ſudden death of their firſt viſited neareſt relation, eſcape the ruine of ſuch further violence upon them?

Again, I query; If one in the Pariſh-Meeting-place fall ſuddenly ſick, or dye, after ſitting there in the crowd two or three hours amongſt the multitude; were it not as equal the doors ſhould be ſhut upon the Aſſembly, or they in their ſeveral houſes ſhut-up, as that ſome Families (who were further off from the ſingle ſick perſon that dyed therein) ſhould be preſently ſo violently uſed and expoſed? O ſurely, if we would not be ſo done unto, theſe wayes then are unequal, and this violent courſe not like to abate our Plagues, but is rather a ſign and earneſt of further Wrath: And God (by leaving the Nation to be in love with ſuch *unnatural Advice*) is, it's to be feared, paving a way for his Anger, in that more general ſhutting-up, as a juſt Judgment upon many accounts, propheſied of ſuch a provoking City, *Iſa.* 24. 10, 11, 12. *The City of confuſion is broken down, every houſe is ſhut up*, &c.

3dly. It's full of evil effects, to the encreaſe of Plagues,

and that not only as it provokes God as aforesaid, but naturally distracts men, filling them with horror of heart, both those that are shut-up, and those that live daily in the fear thereof; Most that are shut-up being surprized, unprovided, unsetled in heart and house, needing then most the use of a *sure friend, made for the day of adversity.* Pro. 17. 17. *An Interpreter*, as *Elihu* speaks, *Job* 33. 23. *one of a thousand, &c.* and are under soul-sinkings, and none to succour them; their *hearts dye within them*, as *Nabals*, upon this bad news; not a friend to come nigh them in their many, many, heart and house cares and perplexities, compelled (though well) to lie by, or upon the Death-bed (perhaps) of their dear relation, drag'd away before their eyes, affrighted children howling by their side, fitted by fainting affliction to receive the impression of a thousand fearful thoughts of the long night they have to reckon before release, after the last of the Family, so dismally exposed, shall sink by degrees, one after another, in the den of this dismal likeness to Hell, contrived by the Advice of the *English* Colledge of Doctors: no drop of water (perhaps) but what comes at the leisure of a drunken or careless Halbert-bearer at the door: no seasonable administration being at a certainty then for their support, and innumerable evils of this sort incident hereunto: whereof if the ear of any concerned were opened to the cry of the Poor herein, I could (upon knowledge) instance and give plentiful proof of one months misery and ruine already hereby upon many, enough to make the ears of every one that heareth, tingle; and lay the blood of Innocents at the door of the Devisers and Prosecutors of this Barbarism; who also hereby bring no small consternation hourly upon the minds of those who are at liberty thoughtful (to terror) whose turn may be next to fall out of the oversight of their neareſt Friends, into the hands of the Halberd, Searchers and Chyrurgion, all strangers to them, so as it may be plague enough to be haunted with, under such distraction and affliction. Hence (I say) are a thousand thoughts created, to such, swoondings, faintings, fears, (fitting for infection naturally) as have occasioned some already

to lose their precious lives, and many have hardly escaped the effect thereof; who otherwise would not so dread the Visitation, that yet sink down and shiver now through fear hereof, but upon the sudden sight of a House shut-up, and clusters of little Children and tender ones in their windows, who might more rationally continue well by separation as they are able, or might be advised by a more charitable care of them, than by such miserable, noisom, melancholy, close imprisonment, which exposeth the *Well* (shut-up) daily to destruction, and also doth really but prepare a more unquenchable stench, and fest to wreak out of the windows (whilst so shut up) and disperse it self into the City by a more violent concourse to them at the window (though less to their relief) and by opening the doors (upon such choaking-up) for the Searchers and Bearers of the Dead (so daily more prepared for them) and other allowed Visitors, whose walks are far more perilous than twenty times so many left open to keep themselves clean and at distance from the Sick and Dead, as else they would, to prevent their own infection.

Yea, after the House is allowed to be open, and all that are left alive are well after this usage, both they and it are far more dangerous hereby to others, than before, they were crouded up so long to such a nasty and infecting station, being the natural and artificial way also hermetically to effect the most forcible and noisom putrifactions, when the *Embrio* shal be unsealed; common experience having proved it naturally less perilous to go to twenty visited, kept sweet and clean, than to two so noisomly exposed.

To which I may add, that many for fear thereof do hide their Sores, and (after a Sweat or two) their Sickness also, and go daily about their business so long as they can stand, mingled to much more danger every way: Nor dare any do the office of a Nurse or Friend to those shut-up (however necessary for the present distress) till help can be procured (whereby some have been neglected) because it is so penal, that they must be inclosed then themselves, how inconsistent soever to their charge and business, by which there comes

comes no small inconveniency to the Sick, who are forced to take any ignorant Nurse (or worse) in haste, to their great hazard.

But lastly, I appeal to the experience of this and other parts; how apparantly did the hand of the Lord rest (as the antient Citizens familiarly do observe) in the former great Plagues upon this City, when the people were wearied out of this oppression, under cause enough to mourn unto this day, over the cruelty every mercinary had opportunity to commit (as now) under colour hereof.

Ireland also, about the year 1650, and 1651. (under a far greater Contagion) was made ashamed hereof, and forced to desist; and what should now encourage it, under a weekly doubling the destroyed, under (if not directly by) it, since the Doctors gave this Advice?

And some affirm the *Hollanders*, from whence the Plague is so soon (it's said) departed, never practised it, but ordered the Inhabitants of houses visited, to walk and air themselves, with some mark of distinction, at times appointed: and yet *I will shew you a more excellent way* for the quick and thorow Cure thereof, now positively, if it be not for too long oppression, transgression and impenitency irrecoverable, as in *Jer.* 14. 12. *Ezek.* 14. 16, 21. which God forbid.

Now *the Scripture-means for effectual healing, whilst it is called to day*, are set down as followeth.

First, For the Lord's faithful Remnant, grieved, as *Lot*, for the filthy conversation of the wicked, and for what hath been committed in the midst of *Jerusalem*, as *Ezek.* 9. to sanctifie a solemn Assembly in the earnestness and humility, *Joel* 2. and seriously therein (and in secret) bring forth these sores before their *High-Priest* in quick and speedy intercession and application of the Blood of sprinkling, *Numb.* 16. 16, 46. *Exod.* 12. 7. 2 *Sam.* 24. 25.

Secondly, In true sence of, and humiliation for, the Plague of their own hearts, timely to seek the face of God, and turn

from

from the evil of their doings, 1 *King.* 8. 37. 2 *Chron.* 7. 13, 14. *Ezek.* 7. 16.

Thirdly, More truly to set their hearts on God, and make the Most High their habitation, *Psal.* 91. 9, 10, 14. and to try the truth hereof as followeth.

1. By Faith in Christ Jesus, *John* 14. 6. to 11.

2. By their Soveraign Love, 1 *John* 4. 12, 16.

3. By their unfeigned obedience, 1 *John* 3. 24. but more particularly,

1. To make him more their place of residence and safety, as men do their habitation, *Psal.* 31. 2. & 71. 3.

2. Their place of retirement, and rest from disturbance, *Psal.* 37. 7. *Prov.* 24. 15. *Isa.* 32. 18. *Psal.* 116. 7.

3. To have their conversation more in God, as *Rev.* 13. 6. *Phil.* 3. 20. that men may know were to find Professors more at home.

4. To be feeding more in him, *John* 6. 56. and entertaining their acquaintance there, *Cant.* 4. 11. *Psal.* 145. 1, to 11. & 66. 16.

5. To be working in him, hiding themselves, and placing their safety and treasure in him, more, *John* 3. 21. *Psal.* 91. 1, 2. *Col.* 3. 3. *Mat.* 6. 19, 20, 21.

O this life of thus inhabiting God, Christ lived; and this manifests Saintship and sincerity in all ages, *Psal.* 90. 1. & 140. 13. And wandrings from hence, have much exposed God's own People, *Jer.* 9. 6. & 50. 6, 7.

But this Life in God now, is, both an earnest of our habitation at hand, where neither sin nor sickness shall annoy, 1 *Cor.* 5. 1, 6. and is such a present refuge and safe shelter, as either this Pestilence shall not come at all, or coming shall not be a Plague, but lose its hurtful nature, to such as do dwell in, or now truly and timely shall make refuge unto, and reside in him, as their habitation, *Psal.* 91. 1, to 10. *Deut.* 33. 27. *Psa.* 23. 4, 5, 6. *Job* 5. 22, 23. *Rom.* 8. 38. 1 *Cor.* 3. 21.

Oh then that poor souls, who have no refuge but Country-Houses now, when they will meet with sorrow enough, as *Amos* 9. 1. would in the encouragement of the New-Covenant,

nant, by the New and Living Way, haſten for refuge unto this ſafe Habitation, *Heb.* 6. 18. Yea, O that that may be now fulfilled, which is written *Pſa.* 22. 27, 28, 29, 30. *All the ends of the world ſhall remember and turn to the Lord, and all the kindreds of the Nations ſhall worſhip before thee; for the Kingdom is the Lords, and he is the Governour among the Nations &c.* Run ye then out of the World whoſe works will be burnt up, ye Righteous, into your Strong Tower! Turn ye to the Strong Hold, ye wandering Children, haſten into your Habitation, *Prov.* 18. 10. And ye Viſited ones of God, happy may ye be by this Viſitation. O that you may experience, through Grace, as *Hezekiah*, that herein *is the life of your Spirit*, Iſa. 38. 16. and be able, as *Job* 10. 12. to ſay with thankfulneſs, *Thou haſt vouchſafed me life and favour, and thy Viſitations have preſerved my Spirit*; and as *Pſa.* 119. 67, 71. experience the good hereof, *Behold, happy is the man who to this end is corrected of the Lord: for he maketh ſore, and bindeth up; he woundeth, and his hands make whole*, Job 5. 18. *Lo, all theſe things worketh God often-times with man, to hide Pride from man, to bring back his ſoul from the Pit, to be enlightned with the light of the Living*, Job 33. 17, 29, 30. Indeed I could dwell on this direction for our Cure, for the ſake of my own ſoul, and for the ſakes of my poor Country-men, of every ſort, beyond what this Paper may contain, and bring you a moſt rare Experiment of one that made *Jeruſalem* run with blood, and was almoſt as profound to ſlaughter, as poor M. G. *B.* who yet found ſafety in refuge hither in his diſtreſs; though I confeſs under leſs light and warnings by Signs and Wonders, yet alſo, being under leſs ſtumblings by Profeſſors, I retain my hope that God may yet ſhew Mercy, even to ſuch as him, making ſpeedy refuge hither: And I could give bleſſed preſidents alſo to encourage poor wandring Children, who have played the Harlot after many Lovers, to return now quickly to their Habitation, as *Jer.* 3. 1. *But thou haſt played the Harlot with many Lovers, yet return unto me ſaith the Lord: Only acknowledge thine iniquity, &c.* ver. 13. towards which I will now give you a fourth Scripture-direction for Cure.

Fourthly,

Fourthly then, That the Lords People also humbly accept the punishment of their iniquity, considering *Ezek.* 14. 23. and declare also all their Abominations, even before the *Heathen*, under the hand of the Almighty, *Lev.* 26. 40, 41. *Ezek.* 12, 16.

And lastly, To waite in hope on God for special execution of Judgment in general defilement and defection, *Num.* 25. 8. compared with *Psal.* 106. 30. and *Jer.* 5. 1. *Amos* 5. 15. And in all, with bowels of compassion to poor Infants that know not their right hand from their left, at midnight to awake in the sence of their calamity, as *Lam.* 2. 19. *Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the Lord; lift up thine hands towards him, for the life of thy young children, that faint for hunger in the top of every Street.* For *with the Merciful, thou wilt shew thy self merciful, &c.* Psa. 18. 25. *And to you that fear his Name, shall the Sun of Righteousness arise with healing in his wings,* Mal. 4. 2. *EVEN SO, COME, LORD JESUS, COME QUICKLY, Amen.*

A little Mite added, to the multitude of outward means, published by many others, towards Cure and Prevention of the present PLAGUE.

NOw seeing so grent a plenty of outward means already prescribed by the Colledge in general, and some of their number, and others in particular, amongst whom one Mr. *Dixon* hath in an ingenious way performed the office of a real Neighbour, according to *Luke* 10. 36. I shall but humbly cast in a mite only of such things as I have observed to be very effectual in the like, and this Contagion, which I have not yet seen published; And first for the plenteous use of *Spirit of Sulphur*, which I advise all to have by them, it being not above three shillings the ounce, and it is a specifick to remove Malignity, to open great Obstruction, quench

Cholor,

Cholor, strengthen the Spirits, and further Sweat, and the effect of other Antidotes, if plenteously and sightly used.

I advise then, that the general Posset-drink both for Sweat, and in stead of Julips, may be made hereof thus; Take White-wine, a pint, and Spirit of Sulphur, forty drops; mix them, set on three pints of Milk, and when it boyles up, pour in the White-wine and Spirit, it will make your posset, wherein you may boyl the ingredients for Sweat, directed by the Doctors, or Mr. *Dixon*, &c. Butter-bur-root specially, and cast in half a drachm of whole Cochineel; strain it and give, to cause Sweat plentifully, after a dose of Metridate, or Venice-Treacle, or thirty drops of Spirit of Harts-horn in the first draught thereof.

Also for Julip, either the plain Posset before mentioned (before the other ingredients be in it) or without the Wine, take sixty drops of Spirit of Sulphur; with it only you may turn three pints of Milk to a clear Whey, stirring it gently; sweeten it with syrup of Citron, or Oranges, or Wood-Sorrel, or a Syrup made of Sage-flowers, or Mary-gold, made by a strong infusion, in their own distilled Waters, or in Borrage, or Bawme-waters, the Marigolds for the Syrup being first bruised, with which this Whey may be sweetned: 'Twill be very pleasant and profitable drink for refreshment.

Salt of Sage especially, or of Harts-horn, or Ivory, twenty grains of either of them in Broth, expel malignity wonderfully: and by such helps added to the usual Antidotes with proper Cordials and outward applications, God hath comforted me with the Lives of many, in appearance past hope; and I dare do no less now, than call upon the skilful, as the Disease is extraordinary, timely to reinforce the ordinary means of their practice to their uttermost capacity, to reach the head of the Malignity within the bound of discretion (though out of Old form) the neglect whereof will be as hazardous, as the handling these edge-tools on the other hand ignorantly.

Jellyes of Harts-horn and Ivory, made in White-wine and Borrage, or Pippin-water, or the like, are needful often; and for Broths, Capon or Cock, rather than Chicken in this case, and with the help of Cordial and Aromatick Herbs al-

so, (with coolers) as Marigolds plenteously, Sweet Majorum, Bawm, Time, Rosemary, with Woodsorrel; and in all Pimpernel, and the roots of Butter-bur, which an eminent Doctor who out-lived his Brethren and the sore long Plague in *Ireland*, thought he could not too often commend unto me upon his observations. Sheepshead-broath above all was in esteem there, (perhaps as more appropriate to the parts affected) though they had Chickens enow.

The Rich in every draught may drink twenty grains of Pearl, and ten grains of *Confectio de Hyacintho*, from the first assault of their natural Spirits, besides their Sweat-drivers.

And the Poor be refreshed aswel with a draught of French-Wine and Water, boyled with a blade of Mace, and an ounce of burnt Hartshorn, or clear Sack-Posset-drink, made with a quarter of a pint of Sack, and ten drops of Spirit of Sulphur to a pint of Milk.

In their Broath also of Sheepshead (if they take my advice) a spoonful of Vinegar sometimes may do well, or four drops of the Spirit of Sulphur, about which the extravagant boast of *Mindererus* in his 18th Book *de Pestilentia*, may (with my own long experience of it) excuse a sober commendation: Of which, and Spirit of Vitriol, he thus speaketh; *There is no Putrifaction whose neck they break not, no Infection which they do not overcome; no gravity of Humours but they can conquer: Verily, to deal clearly, if I should be forbidden or hindred from the use of Vitriolated Medicaments, I should never come to cure the Plague, or always without my weapons.*

I have also long used, and commend this Tincture, having found much good thereby: Take Salts of Sage, Hartshorn, Ivory, Wormwood and Rosemary, equal parts of each; put them into a Glass, pour into them Spirit of Sulphur six ounces, Spirit of Vitriol two ounces; shake them often, and let them stand for use close waxed. Of this or the like (as you can get them) in dangerous obstructions, turn Posset-drinks as aforesaid, with eighty drops to two quarts of Milk. Of late, since the Contagion, I added to my Glass as much Cochineel as it will drink: and to the end that all my Spirits might not be suck'd up, I added two parts of Sage-water: a

good

good spoonful hereof readily turns three pints of Milk; but because the Curd steals away the best of the Cochinel, I order the Posset to be made first of white-Wine, and then mix the Tincture therewith. But these are my private Improvements of proper materials, which I mention for an example, to encourage a little beyond old Authors.

In Swellings and Carbuncles.

In ordinary Swellings the Doctors have directed many apt Poultices; I remember their Emollient with Mallows, &c. I used to make at the learned direction of the eldest of them, and other learned Physicians, twenty four years since, in my Apprentiship, but alwayes with Saffron, which perhaps is forgot: I am sure it would help Suppuration, and ripen speedily, and cherish the Rising. But they do well to refer much to Chyrurgions herein: And the Antient had need to give the younger Chyrurgions good Instructions in Cases that have not come in their time. The *Irish* Chyrurgions (at last, in the failer of other Applications) used to lance a multitude every morning with good success; which I advised lately to some that do well, when certainly ripened; but lest they should be too quick or slow, requires their skill to judge, and conscientious care, as they are tender of lives. But Mr. *Dixon's* Soap-Poultice with Figgs, I hope may be effectual, and save them much labour; and I take leave to advantage it with an offer of Salt of Tobacco, where it may be had, in the room of Bay-Salt, and abundance may be made thereof quickly; by which, or only mixt with Emollients and Suppurators, I have suck'd out incredible quantities of the thinner matter presently, and the very root, or last core, soon after, when it hath lain very deep in the flesh: But sometimes the Patient hath not been able to sleep for the anguish, in which case the Poultice, with Mallows, Lilly-roots, Figs, Linseed, with Hogs-grease, or Palm-Oyl, may be laid by night, and the other again in the morning: or white Bread and Milk, with a Lilly-root and Oyl only, with advantage, to give ease for necessary rest.

The Patient must be sure to keep his Bed carefully till the Sore have run two dayes at least. I have known strong men cast away by rising against advice, before the Swelling be perfect; and greatest care must be used in the coming out of Sweat, with a comfortable draught before; and before the dressing the Sore, especially if lanced, which may then best be tented with fine Spunge, to keep on the running, prest in *Mellilot* and *Basillicon*, but not made too big, to put the Patient to pain when it swelleth; which a discreet Chyrurgion can easily avoid: But in medling with such Wound, for fear of accidents, he must not be absent from the party too long, or give notice where he may certainly be found to give timely ease.

If a Looseness happen in Spots, or whilst a Swelling is rising, or before it be discharged, let the party presently take two drachms of *Diascordium*, or *Diascordium* and Conserve of red Roses, of each one drachm, and Mithridate half a drachm; to which also may be added true Bole, or *Confect. de Hyacintho*, ten grains: Also in his Drink boyl good store of burnt Hartshorn, and some Bolaustins.

And if the Swelling be too sluggish, or by any accident threaten to retire, it might be worth the expert Chyrurgions consultation, whether the applying a Cupping-Glass to it without scarification, might not advantage a Cataplasm or Dyacilon *cum Gummis* thereon after, to certain effect.

The party visited, may do well to have the Epispastick Plaister alwayes by him, to apply in diverse parts before the Swelling begin to arise; else its rational not to come too nigh it (if there be need of them at all) left the Blister detract from the Swelling, and cause it to fall. For example, If the Swelling arise in the Arm-pit, to lay no blistering application above the elbow; or if in the groin, not above the knees, &c.

And if any inconvenience be sencibly found in the use of the Sharp-drink, so frequently as aforesaid, which will soon then be felt, by the intolerable sharpness of the Urine or Seige, you may allay, or wholly suspend a day or two, and use Emulsions and softer Julips, sweetned also with Conserve of Red-Roses, strained; in case of Cholerick looseness, ap-

plying

plying ſtill, ſuitable Sweat-drivers, alone or mixt, at diſcretion. To which end, I would adviſe all to have by them at the rate of every ſix in a Family, theſe quantities at leaſt of theſe common things following, *viz.* Mithredate and *London*-Treacle, of each four ounces; *Venice*-Treacle and *Diaſcordium*, of each two ounces; Conſerve of red Roſes and Wood-ſorrel, of each four ounces; Spirit of Sulphur (ſet out of the way of children and liquoriſh ignorant ones, that they taſt not of it) one ounce: the Plague-water of *Matthias*, or at leaſt Treacle-water, half a pint; Syrup of Woodſorrel, as much: the Plaiſters to raiſe Bliſters at firſt ſickning, four ounces; and as much Mellilot to dreſs them.

By which plain and cheapeſt things, they may have ſomething material at hand for ſick and well to preſerve, till they can apply to their Phyſician, for want of which it hath gone ill with ſome ſhut-up ſuddenly.

But I deſire none to follow any Direction of mine, that do not firſt conſider humbly the cauſes of Viſitation, and above all, apply the *Blood of Sprinkling*, and all other helps, as purchaſed thereby; and beware leſt they render their Cure impoſſible through impenitency: Likewiſe if they firſt endeavour to ſet their houſe and heart in order, they might more ſweetly reſt, and make the Cure the more eaſie in their ſickneſs.

For Prevention.

A multitude of Antidotes are fairly ſet down by the Phyſitians, but in all (though but that common one of Conſerve of Wood-ſorrel and Mithridate, or Venice-treacle; yea in ordinary mornings draughts) I commend the uſe of true Spirit of Sulphur. Yet becauſe the Pill *Raſis* hath ſo good report by the Colledg, and is eſpecially again commended by Dr. *Middlethwite's* print for weekly uſe, with reverence to them, who may (perhaps) uſe it themſelves, and for the weak ſtomach-ſake of ſuch as cannot well digeſt dirt, and then wonder what ails them; I deſire it may be waſh'd in Spirit of Wine, by the art of their Apothecaries, who know there is cauſe through the ſhameful adulteration of the cheif materials thereof.

Take

Take then Myrrh six ounces, Aloes half a pound, Mastick four ounces, Saffron two ounces; infuse them apart in Boulthead in Spirit of Wine close stopt in *Balneo*, till the Wine be tinctured of a deep colour, then pour the tinctured-Spirits from the ingredients, and add more Spirits to the *feces* until it will yeild no more tincture; then filture all the Tinctures through a brown paper, put it then into a glasse body with head and cooler on it, and so distil off the Spirits gently; and when a Film cometh on it, take off the head, and stir it to a due consistence.

Now this Pill in Surfeits is excellent, and where there is needof Purging, safe; in violent suspition of Malignity, having in addition to the three Ingreedients of *Rufus*, the cordial friend of Spirit of Wine, and Mastick, to bridle it; and eminently in that, there is so little lucid Aloes of the four sorts that is vended by the Druggist, and so much earth and dirt (to the disadvantage of Pills) both in it and ordinary Myrrh, hereby separated from it, the terrene and spurious corruption removed, being as much almost in bulk as all was at first, though spiritless and good for nothing but its center the Earth, which should not therefore incumber any corner of a wise-man's stomach.

Besides, this child is not only as nobly descended, but of age to speak for it self sufficiently, and hath done good service to many hundred surfeited, crude and flegmatick stomachs more certainly.

Two or three Pills at night going to bed, and a draught of warm Broath in the morning before you go abroad, will make you in love therewith, and you will find the difference, if you still should be minded to try both for experiment.

A Pill for a Child suspected to have the Worms, or to have been surfeited with Fruit, or that hath a crude flegmatick stomach, is very excellent, in Syrup of Violets at night going to bed; and what Pill can be better for old people or young, who are weak, consumptive, sickly, and obstructed? but I publish it now rather, for fear of grosser and dull it Purging at such a time (of surfeiting, &c.) by the very materials thereof, and hope young Physicians will beware of

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any violent Purge in ſymptomes of Peſtilence, by which ſome have been lately purged away by them unawares, and others hardly recovered: but this can ſcarce have an evil effect; for though it work not, it will leave nothing behind; yea, they will find good, that may never feel any motion thereof.

For ſuch as cannot take any thing more medicinal, a little Conſerve of *Roman*-Wormwood, or of Wood-ſorrel alone, in a morning; or to have two ounces of Juniper-berries, and a little Sage in each Kinderkin of Beer, is profitable. The *Engliſh* in *Ireland* found much benefit by the moderate uſe of *Angelica* and Wormwood-Waters after meals, and with a Toaſt in a ſpoonful in the morning: thoſe, and Juniper-water ſo taken, may be profitable to cold ſtomachs, eſpecially in Winter; or *Coffee*, received with thankſgiving (as I fear it too ſeldom is) is exceeding wholſome for moiſt conſtitutions, though the tipling, tatling, waſte-time, and wantonway therein, is a high provocation to wrath from God, a ſtage of wrong to men, whereby alſo Profeſſors ſhamefully neglect their Families and their own poor Souls to mourn at the laſt, as *Prov.* 5. 11, 12, 13.

French-Wines, eſpecially advantaged with Marigolds, Clove-gilliflowers, Juniper-berries, Sage-flowers, Bawm, Roſemary-flowers, *Spaniſh-Angelica*-roots, roots of Sinkfoyl, or of Burnet, Zedoary, Orris, tops of Woumwood, or the like (as the party may affect, and is able to attain) may be very uſeful, with moderation, at meals, *&c.* the cask or bottle being firſt ſmoaked well with Sulphur, and Vinegers of Elder-flowers, Juniper-berries, Marigolds, Clove-gilliflowers, Sage-flowers, Cowſlip, Taragon, Mint, Barbereis, tender ſhoots from the Orange-ſeeds, *&c.* to take in Broth, or with Meat, with their ſubſtances, except the Juniper-berries, which being put into the Vinegar whole, may be taken out, and new ones put in, to carry about and eat, as the Doctors direct.

Iſſues for corpulent and rheumatick perſons, men, women and children, were never more neceſſary, and were uſed much to good advantage by the *Engliſh* in the *Iriſh* Infection, for want of which many ſuffer more than an aching-head. Of

Of SMELLS.

Of Smells thoſe are certainly beſt, that being taken inwardly, are proper for the heart and head (the chief Seat of the malignity) and ſuppreſs vapours too; the chief are theſe Chymical Oyls of Rhue, Wormwood, Hartſhorn, Amber, Thime or Origany, Roſemary, Chamomile, Caſtor, Juniperberries, the ſtinking Oyl of Sulphur, Caſtor & Camphir, *&c.* and that of Tar is a toy now in faſhion: but ſweet-ſcented Pomanders were exploded of the learned Phyſicians long ſince, as a coſtly miſchief, many wayes inconvenient; Nor can any of the former in an Ivory-box more miſchieve the brain by heat, (as Pomander-men prate) yet the uſe of any are beſt avoided, except for the preſent *paſſando* by Anoyance; becauſe by much uſe they open the pores, and fit the more (as they that come out of clear air to ſtinking and thick) to receive in ill ſcents, longer than they hold the other to their noſe. And of all fumes (if I may not countenance the idle uſe thereof) I might affirm and demonſtrate *Tobacco* to be the beſt; becauſe it doth not vaniſh away quickly, but poſſeſſeth and keepeth the place, out of which it driveth other anoyances: wherefore Gunpowder, more quickly vaniſhing through its nitral part, after long uſe of it in *Ireland*, was left, and *Tobacco* ſtood in laſting eſteem; as alſo Brimſtone by it ſelf, which will abide, whereas the Saltpeter-puff is gone in an inſtant, and makes the Air ſo thin, as way is ſooner made thereby alſo for Infection, if you ſtir abroad: whereas experience ſhews that *Tobacco*, where it is ſmoaked much, will furniſh a Room for continuance, and they that take it will ſtink of it long.

I will now end this Subject, with a word of advice to remove a very noiſom cauſe of Infection, *viz.* the multitude of dead Dogs and Cats, that float on the River, and lie on the Shoar, as Wind and Tide ſerveth, one of which is more infectious than an hundred alive; which ſome already have ſadly experienced, and it's feared more will daily, unleſs timely removed.

FINIS.

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